



## Analysis of the Architecture of the Tanjung Mulia Grand Mosque in Medan as an Islamic and Cultural Heritage

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### Abstract

This study analyzes the architecture characteristics of the Tanjung Mulia Jami' Mosque in Medan, with a focus on design elements realized. Mosque features different architectural elements like an octagonal tower, multi-storey pyramidal roofs, and Malay-Islamic ornaments that reflect local cultural acculturation based on Islamic values. This research uses a descriptive approach, qualitative method through interviews, field observations, and literature reviews. Research findings reveal that the mosque combines Islamic, Malay, and colonial architectural elements. Features such as domes, minarets, mihrabs, and Arabic calligraphy strengthen its Islamic identity. The building design also adapts to the tropical climate through the utilization of ventilation and natural lighting. Spatial planning not only supports religious function but also functions as a social space for the community. Jami' Mosque functions not only as a place of worship but also as a cultural heritage site that reflects a blend of local and Islamic values. Its preservation is important to guard architectural identity and history of Medan heritage.

## Introduction

Mosques are the most important works of Islamic architecture in terms of art and culture (Barliana, 2008; Wei & Maslan, 2024; Ummah et al., 2025). Mosques were originally the center of all activities, not only as places of worship such as prayer and i'tikaf, but also as centers of culture and muamalat (Rochym, 1983). Mosques are also the birthplace of a rich and blessed Islamic culture (Hildayanti & Wasilah, 2023). The Deli Sultanate, now part of the Republic of Indonesia, has the Maimun Palace in Medan, North Sumatra (Batubara et al., 2023; Azwar & Syam, 2025; Aini et al., 2025).

Mosque architecture during the Deli Sultanate era displays distinctive characteristics such as onion domes, the use of green, and geometric ornaments that strengthen the aesthetic value of Islam (Daulay, 2025; Qureshi, 2025). The existence of the Tanjung Mulia Grand Mosque is not only a place of worship, but also a symbol of Islamic cultural heritage. The mosque's administrators in the past were appointed directly by the Deli Sultanate, demonstrating a strong historical connection between this religious building and Islamic power in the Medan Deli area.

The Tanjung Mulia Grand Mosque holds significant historical and architectural significance. The building showcases a combination of Islamic, Malay, and colonial architectural styles that developed during the Deli Sultanate. Its distinctive features include an octagonal minaret, tiered pyramidal roof, calligraphic ornamentation, and spatial arrangement adapted to the tropical climate. This unique mosque has become a spiritual symbol that reflects the local identity of the Medan community.

Previous studies have looked at how mosque architecture is included in Islamic cultural heritage. According to Yuni Syarah's research (2018), "Integration of Islamic Concepts and

Modern Architectural Concepts in Mosque Architectural Design (case study on the architectural work of Achmad Noe'man's mosque ), Islamic architecture is architecture that is in accordance with the Islamic perspective, so it is called Islamic architecture. It is very possible that Islamic architecture was found and developed in places where the people who embrace it are not Muslim or vice versa. So, additional studies by Muhammad Aziz Batubara, Hasan Asari & Muhammad Faishal (2023) state that the dome on the Al-Mashun Grand Mosque building has an Onion dome shape and Mosaic on the walls. The arches in the Al Mashun Grand Mosque in Medan that remind us of Islamic architecture show that the Jami' Tanjung Mulia Medan Mosque has a unique architecture that combines Middle Eastern and local styles, which is a symbol of the cultural identity of the Deli Sultanate (Batubara et al., 2023). This study provides a significant basis for further exploring the architectural characteristics of the Tanjung Mulia Grand Mosque in the context of Islamic heritage.

The purpose of this research is to examine the architectural characteristics of the Tanjung Mulia Grand Mosque. Art and design are closely related to human life. Using logistical thinking, we can demonstrate that art and design have existed since the dawn of mankind and continue to evolve to the present day (R. Prayogi, 2020; Khalil, 2025; Erdem et al., 2025).

## Methods

This study uses a qualitative-descriptive analysis method used to investigate the Architectural Analysis of the Tanjung Mulia Grand Mosque as a Presentation of Islamic Cultural Heritage until now (A. Prayogi, 2021). This research was conducted with the stages of historical research: heuristics, verification, interpretation, historiography. Data collection was carried out by conducting observations, interviews, and document studies (Creswell, 2014). This method allows researchers to collect comprehensive and in-depth data on the research topic.

Observation: Qualitative observation can be conducted in real-life environments or in specific research settings (Ardiansyah et al., 2023). This research directly analyzes the architecture of the Jami' Tanjung Mulia Mosque as a presentation of Islamic cultural heritage. The results of the direct field survey allow researchers to record comprehensive findings and gain a better understanding of the research subject through several stages.

A semi-structured interview begins with questions listed in an interview guide (Rachmawati, 2007). An interview guide is not the same as a quantitative research schedule. Depending on the interview process and the responses given by each participant, the sequence of questions will vary for each participant. However, an interview guide ensures that researchers collect the same type of data from participants.

The researcher's document study used document study techniques to collect data by analyzing documents relevant to the research topic (Nilamsari, 2017). These documents include articles, theses, books, and other written sources related to the architectural analysis of the Tanjung Mulia Grand Mosque as a representation of Islamic cultural heritage.

## Results and Discussion

### Architectural Characteristics of the Tanjung Mulia Grand Mosque in Medan

The development of mosques is very interesting because they continue to develop towards greater perfection, both as buildings and as places to practice Islamic teachings (Rochym, 1983). The Tanjung Mulia Grand Mosque in Medan has unique and interesting architectural characteristics that combine historical, local cultural, and Islamic elements. The Tanjung Mulia Grand Mosque was built in 1811 AD.

Tanjung Mulia Grand Mosque was built as a resting place for the Sultan of Deli. This is because several villages still have footpaths for land circulation. These include Alai, Gengah, Kampong Besar, Rantoe -Blimbing, Mertoebong, Rengas Sambilan, Kota Bangon, Mabar, Rengas Sekoepang, and Poeloe. Braian, Gloegoer, Medan Poetri, Kesawan, Tebing Tinggi, and Kampong Baru. Each of these villages or areas has a Datuk, a chief or elder. He only has the authority to make decisions in minor cases where fines are applied. Sent to the Deli harbor to the Sultan of Deli for severe punishments such as murder or theft (Arifin et al., 2025). This mosque is located in Kampung Tanjung Mulia, Medan Merdeka, on Jl. Komodor Laut Yos Sudarso. It is often the location of religious events, such as the Isra Miraj commemoration which is attended by thousands of people and local figures.

Mosque buildings typically follow an octagonal pattern, similar to the Al-Mashun Grand Mosque, with wings on the four corners. There are verandas and porches on each side, which are connected to the courtyard by stairs. Symmetry and good air circulation are used in the main room. The octagonal shape of the main room, the distinctive Turkish-style dome, and sturdy marble pillars are the hallmarks of this building. The use of colorful stained glass windows also gives a beautiful and mystical impression (Daulay, 2024).

An ethnomathematics exploration study conducted on the design of the Al-Mashun Grand Mosque in Medan has discovered a wealth of mathematical concepts hidden behind the architectural beauty of the building. This research successfully identified mathematical concepts such as fractals, geometry, symmetry, and proportions that are applied harmoniously in the design of the Jami' Tanjung Mulia Mosque through a thorough analysis of the ornaments, building geometry, and spatial layout (Arifin et al., 2025). These ornaments are related to geometric material on the concept of flat shapes such as trapezoids, triangles, rectangles, squares, kites, circles, and rhombuses (Hasang & Supardjo, 2012). The Jami' Tanjung Mulia Mosque is also related to the concept of spatial shapes such as cylinders, quadrilateral pyramids, spheres, and octagons.

Tanjung Mulia Grand Mosque has a shape almost similar to the Al-Mashun Grand Mosque, from the layout during Friday prayers where there are seating places for the Khatib, Imam, and Bilal to read dhikr, prayers, and surah of the Qur'an. Previously in 1920 the building at the Tanjung Mulia Grand Mosque was still a building made of wood. In 1970 the building at the Tanjung Mulia Grand Mosque, which was originally a mosque building made of wood, was renovated into a permanent building. In 2013, special renovations were carried out on the roof and ceiling of the mosque. In the last 4 years, additional repairs have been carried out, in 2021 with the addition of toilets and beautification of the yard, and also the pillars, dome, and pulpit were revitalized by the Medan city government.

### **Dome and Pillars**

The veranda features four supporting domes above a Turkish-style main dome with octagonal decoration. The main dome is supported by eight pillars with a diameter of approximately 60 cm. The dome and pillars of the Tanjung Mulia Grand Mosque were revitalized in 2021. This was done to protect the building from damage due to age. Previously, the pillars of this mosque were made of wood, but now...

With Spanish architectural style, the main dome of the Jami' Tanjung Mulia Mosque is octagonal. The octagonal shape is taken from the Islamic symbol, namely eight representing the number of qualities that the Prophet Muhammad (peace be upon him) should and should not have. The dome, the dome of the monastery ( *monastery vault* ), has a square base, also taken from the symbol of Islam, namely the nature of the Prophet Muhammad saw. (Pane et al., 2020).

## **Ornaments and Materials**

The word ornament comes from the Latin word "ornare," meaning to decorate. The English word "ornament" means something beautiful, pretty, or pretty that enhances beauty and makes something more attractive (Syahbani et al., 2022). It has several characteristics: 1) Regular and permanent changes in form in accounting; 2) stylization of form, or stylization 3) Geometric decorative division of areas to achieve regularity in the arrangement. Lots of stained glass with an artistic feel The mihrab and pulpit are made of marble and carved wood.

Basically, Malay ornamental motifs come from nature, including flora, fauna, diamonds and celestial objects (Atmojo, 2013). These natural objects are engineered in several forms, both in their original form, such as bamboo shoots, leaf petals, and mangosteen petals, as well as in altered forms, such as sekawan flowers, rows of flowers, and mambang petals. As a result, they only use new names, such as ducks coming home in the evening, ants marching, and bees hanging (Juliana & Zaharani, 2019).

The ornamental motifs on the lower part of the dome ornament of the Jami' Mosque have the form of flora and fauna, namely: varied floral motifs and lighting guided by the clouds of flies. Bats in the building motif of the Jami' Tanjung Mulia Mosque are depicted on open wings and their position is hanging or in a horizontal sisestri pattern. The rotating ornaments in Malay architecture and carving represent the value of prudence, wisdom in silence, and a symbol of endurance in facing difficulties, which is in harmony with the philosophy of life of the Malay people which is based on good character and fortitude.

The most common types of pulpits in Indonesian mosques are the ones with steps at the front. This can consist of three or more steps, be roofed or unroofed, and have or be doorless. The second is the pulpit with steps at the back. This type is closed at the front, partially exposing the preacher's body. Both types of pulpits are sometimes decorated with various carvings (R. Prayogi, 2020). The pulpit is usually placed to the right of the mihrab, facing the congregation, and is higher than the surrounding area for easier viewing (Syahbani et al., 2022).

The pulpit in the Jami' mosque has a step model positioned in front and has a floral ornamental motif that is characteristic of Malay. There are flowers such as bean shoots, various flowers, fern leaves and there are carvings of clouds on each wall of the pulpit of the Jami' Tanjung Mulia mosque (Basarshah, 2007). This pulpit also has the same color as a characteristic of Malay which has a basic color of Green and Gold in the color of the carved ornaments (Orlando et al., 2021). The top of the pulpit is trapezoidal in shape resembling tepak siri signifies the characteristics of Malay (Pane et al., 2020).

## **Tower**

The minaret was used to signal sailors before Islam, but when Islam emerged, it was used for the call to prayer (Fahmi, 2024). The tower/ minaret is separated in a hybrid Egyptian-Iranian-Arabic style, showing the dominant spiritual vertical symbol of the mosque. CF Pijper (1947) stated that the architecture of ancient Indonesian mosques is unique, distinguishing it from the shape of mosques in other countries (Sutrisno & Rachmat, 2013). The minaret of the Jami' Tanjung Mulia Mosque was erected in the 1970s by the mayor, Ayat. The minaret is octagonal in size and the inside of the building is very empty. The minaret of the Jami' Tanjung Mulia Mosque is green and white, and has a height of five stories.

## Relations with the Sultanate of Deli

The existence of the Tanjung Mulia Grand Mosque cannot be separated from the influence of the Deli Sultanate. The Tanjung Mulia Grand Mosque, Al-Mashun Grand Mosque, and the process of appointing administrators involved the palace. This mosque became part of a network of Islamic dissemination centers under the protection of the sultan. The administrators of the Tanjung Mulia Grand Mosque in Medan were directly selected by the Sultan of Deli from the past until now. The Tanjung Mulia Grand Mosque shares similarities with the Al-Mashun Grand Mosque in that its architecture follows an octagonal pattern, similar to the Al-Mashun Grand Mosque, with wings on the four corners.

## Conclusion

The Vietnamese Camp on Galang Island is a concrete example of regional solidarity and Indonesia's contribution to resolving the global humanitarian crisis. This study highlights the importance of documenting history and preserving sites as a reminder of Indonesia's role in humanitarian diplomacy.

The Vietnamese Camp on Galang Island has been designated by the UN as a cultural heritage area in Batam City, after serving as a shelter for Vietnamese refugees stranded on the island. It is important to formulate an appropriate development strategy for the cultural heritage area by considering the condition of the building, its function, utilizing valuable historical buildings, the surrounding environment, as well as visitor experiences and activities, folklore, and artifacts. Suggestions for local governments and managers are: Implementing the planned strategy in stages, establishing cooperation with various parties, including international ones, and increasing public awareness through education and promotion. With a strategic and collaborative approach, the Vietnamese Camp can become a prominent historical tourism icon at the national and international levels.

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